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ABSTRACT

As a conference report, the booklet is primarily devoted to abstracts of papers presented at a Conference on Environment and Humanities held in Tallahassee, Florida, April 25-27, 1976. Dr. Huston Smith of Syracuse University, the main speaker, addressed the issue of "Humanities and Environmental Awareness." Other topics discussed included: (1) planning for a healthy environment in Florida; (2) water supplies; (3) alligators; (4) citizen making environmental decisions; (5) religion and nature; (6) philosophers and the environment; and (7) poor people in the environment. Sponsored by the Florida Endowment for the Humanities, the Environmental Education Project at Florida State University, and the Office of Environmental Education, Florida Department of Education, the Conference included participants such as professors from Florida State University and Florida A & M University, governmental officials, and many agency and club representatives. (Author/RH)

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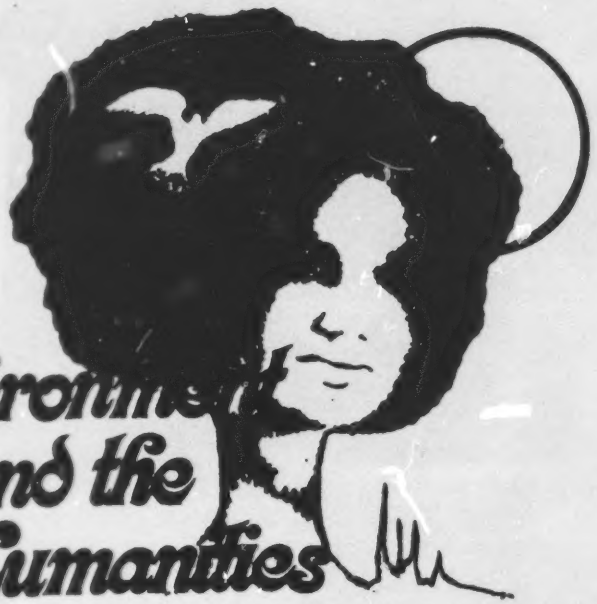

Environment and the Humanities

Edited By:
Rodney F. Allen
David E. LaHart
C. Richard Tillis

This conference was sponsored by:
The Florida Endowment for the Humanities
The Environmental Education Project,
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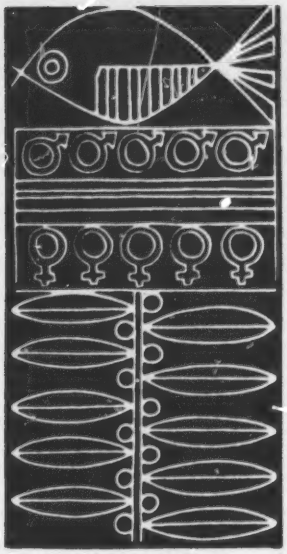
April 25-27, 1976
Tallahassee

Department of Education, Ralph D. Turlington, Commissioner

SE 024 774

CONFERENCE REPORT: ABSTRACTS OF SPEAKERS' REMARKS



This section is devoted to abstracts of the papers presented at the Conference. The reader should keep in mind that the following is not a transcription of the Conference, nor have the participants read and approved the following abstracts. The abstracts are taken from material supplied by some speakers, notes taken at the Conference, and/or tape recordings of varying quality of the Conference presentations.

Persons quoting material from these pages should take care in attributing remarks to the speakers, since the abstracts are the result of filtration -- filtration through the hearts and minds (and the pens) of various persons in the Conference audience!

SUNDAY, APRIL 25th, 1976

OPENING SESSION OF THE CONFERENCE

Following the Welcome by C. Richard Tillis, Director, Florida Office of Environmental Education, Robert A. Spivey, Provost, Arts and Sciences, Florida State University, introduced the main speaker.

Dr. Huston Smith is Thomas J. Watson Professor of Religion and Adjunct Professor of philosophy at Syracuse University. His teaching career has been devoted to bridging intellectual gulfs: between East and West, between science and the humanities, and between the formal education of the classroom and informal education via films and television.

Born of missionary parents in Soochow, Dr. Smith lived in China until he was 17, his youth there providing an appropriate background for his subsequent interests in comparative philosophies and religions. He has returned to Asia six times for field work and his book on world religions, The Religions of Man, has sold over a million copies.

Before assuming his present position in 1973, Professor Smith taught for fifteen years at the Massachusetts Institute of Technology. He arrived there as the first Professor of Philosophy the Institute had appointed since its early days; when he left, M.I.T. had a full-fledged Philosophy Department with one of the ranking graduate programs in the country.

Author of over forty articles in professional and popular journals, his books, in addition to the already mentioned Religions of Man, are The Purposes of Higher Education (Harper & Row, 1955), The Search for America (Prentice-Hall, 1958), and Condemned to Meaning (Harper & Row, 1964).

Prior to his talk, Professor Smith wrote the following summary statement:

THE HUMANITIES AND ENVIRONMENTAL AWARENESS

The prevailing opinion seems to be that what the Humanities have to contribute to policy discussions is different values. This is not mistaken, but it does not carry the analysis far enough. For from whence does their alternative corpus of values -- presumably higher; more responsible and enlightened -- derive? Who (or what) gives the Humanities their superior and redeeming value-perspective, assuming that superior and redeeming it really is.

My thesis is that it is futile to talk of alternative values without talking of alternative views of reality, for values derive from being. The basic question is not axiological but ontological. So the question becomes: What alternative view of reality do the Humanities have to announce in this Bicentennial year?

I think there is one, and after quickly establishing the nature of the problem along the lines of the preceding sentences, two-thirds of my time will go to sketching the view of reality that implicitly animates, or should animate, the Humanities, and the remaining third to indicating the value and environmental consequences that follow from it.

* * *

Professor Smith began by observing that when it comes to environmental issues the usual tack is to point to the humanities as the source of alternative values. The humanities can offer such alternative values, but that is not primary. The more fundamental offering of the humanities -- and the route to making any new values part of our being -- is a differing sense of reality.

According to Professor Smith, today the perspective of the Western World leads to destructive behavior. We do not see our own viewpoint (our world-view, or sense of reality) because it is our own. But our sense of reality tells us that nature is very much unlike ourselves.

a. Nature is unfeeling;
b. Nature is not related to us, not reciprocally related to man; and
c. Nature has no rights of its own.

In human history before 1700 AD, religion supplied an alternative view of nature. Throughout history to 1700 AD, human beings had a sense of reality which fostered a caring, reciprocal relationship. Professor Smith offered four examples of this different sense of reality.

a. First, he discussed his most prized possession -- a bark painting of an emu performed by our contemporary on the earth, an Australian Aborigine. The mind-set of the painter was such that, before going forth to hunt and kill an emu to eat, he would create one by painting so as not to diminish the population of emus. He needed food and the emu would give its life for his survival. The painter would create another in its place -- before the hunt.

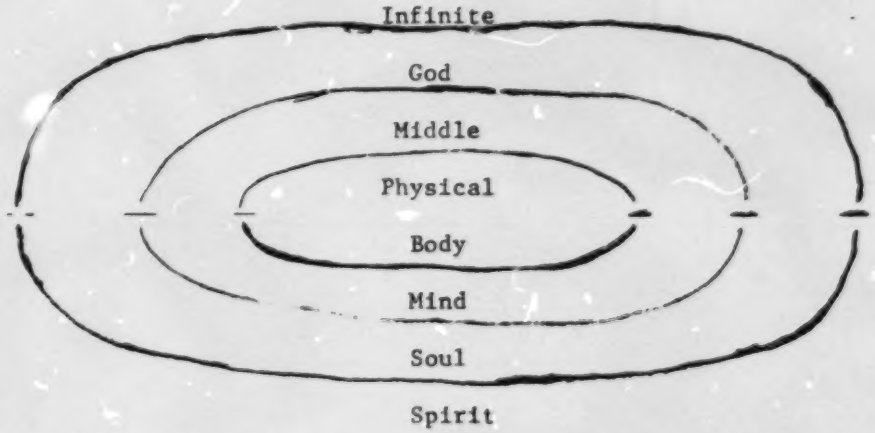
b. Second, in structuring time, the Hindus in their ancient texts divided cosmic time into four cycles, etc., computing that time as 4,320,000,000 years. Why this number of years? This was a great mystery to scholars for a long time (and may still be a mystery) but recently this time-frame can be understood by figuring multiples of the human heart beat. The human heart in optimum condition beats 60 times per minute, and one can compute the Hindu time structure from that. The point is that the macrocosm is a reflection of the microcosm. Parallels pervade the universe.

c. Third, in China, the writing symbol for "king" looks like this:

The king connects all three domains. That is, in each early culture there was a central, cultural-social mechanism to connect these three features of life. Today we search in vain for such cultural-social devices.

d. Fourth, Tibetans have developed the capacity to sing in three notes at once. In their sense of reality, reality is waves; waves are energy; and energy is sound. In singing, the central question asked by Tibetans is "What sound does your life resonate to?" The Tibetan sings to the wave-lengths of the deity being invoked. Similarly, the Native North American lives in a sacred landscape which embodied a lifestyle that displayed a oneness with nature. What the Indian had, the world has lost -- the reverence for nature which is seen as a complex, delicate web of life (reciprocal relationships with macrocosm and microcosm paralleling).

Professor Smith illustrated this point with a diagram. Man is a reflection of the universe. The microcosm mirrors the macrocosm.



These lines may be joined so that we have circles, connectedness.

Today, things in nature may not be as unrelated as we had supposed. Our view is not really required by science. More important, the "scientism" philosophy has been misread. We believe in an abberation of science. Our view is outmoded.

Professor Smith pointed to some phenomena in everyday life which are related but perplexing to explain in traditional scientism terms. More important, he moved to question some of the underlying assumptions of modern science and said that we are moving to some sort of "post-modern science."

a. Matter is derivative from something not itself material and not ultimate.

b. The smaller the material, the more binding force it has. Smith used a small vacuum and its energy as an example. The forces that bind things together are stronger the smaller those things are (example, the binding forces in a family vis-a-vis the binding forces in the world community of persons.

c. Time and space are relative.

d. In the great studies of neuro-physiology, the brain is studied. But the mind is not the brain. It is a dimension of ourselves that eludes a physical category.

Perhaps, Professor Smith asserted, we are going to need some of that earlier religious world-view in a new context and form to survive. That religious world-view might be rediscovered around three concepts and implicit questions:

a. the notion of control -- We need to question whether "The more we control nature, the better things will be." Do we really want to be in direct control? Are we clever enough to do this well? (To which Professor Smith added some questions about man's ability to control his liver, if he were in direct control!).

b. the hope of progress -- "What is progress?" Professor Smith quoted from a University of Chicago professor's book, Stone Age Economics, wherein the author asserted that Stone Age persons -- hunters and gatherers -- were the original affluent society. They only worked two to three hours per day, while we work hard for sustenance. Our life is a life of hard labor. We have a world of starvation, violence, alienation, etc.

d. the notion of evolution -- Even Darwin's theory is under question.

RESPONSE

Arthur Canaday, General Counsel, Office of the Governor

Mr. Canaday based his response upon Professor Smith's conception of differing views of reality which conflict. He noted that as a person working on State policy matters it is clear that the environmentalists have one conception of reality. But others, the industrial interests and the poor, have alternative views -- and the values which accompany those other realities.

One's sense of self interest and need affect one's values. Today economic scarcity, inflation, and recession, have impacted values and social policy. The Westinghouse-Tennaco Project (Off-Shore Power) in Jacksonville offers a case in point. The environmental interests wanted to preserve marshes. The industrial interests wanted to produce the off-shore power plants, stimulate growth, and make profits. The black community of Jacksonville came to identify with the job potential of the industry over the preservation of the marshes. The decision thus

went to the power plants.

The environmentalists have come off as a club of middle and upper class, comfortable people who want to dictate pol[illegible] order to preserve their comforts and the landscape. But State policy is for all of the people. If the environmentalists want to affect policy they are going to have to communicate with others. They must not only discuss questions of the common good in long-range terms, they must come to grips with the problem of social justice now. This sense of immediacy is felt by the poor and by people whose jobs are in danger. They want security and they want economic needs fulfilled now...not delayed gratification. Arguments cast in abstract scientific concepts are not adequate. Long-term visions of doom and destruction are not impressive for people feeling doom this evening.

Joel Kuperberg, Vice President, Trust for Public Lands

Mr. Kuperberg attempted a response between the daily political concerns of Mr. Canaday and the theoretical concerns of Professor Smith. He began by reading from his list of hero science-scholars.

He first quoted from Loren Eiseley's The Immense Journey (1946) where Eiseley invites his readers to slip back in time through the evolutionary process until they are earless and eyeless, until they are in the primal ooze and juices, until they are in the briny sea, and then in the billowing clouds of hydrogen and oxygen. Even then, Eiseley tells us, the mystery of the universe and life would be clouded from our view. We know a lot, but the ultimate is hidden from our rational, empirical knowledge. We are still in the realm of mystery, not mastery.

Mr. Kuperberg quoted Paul Sears to the effect that no species has ever extended beyond the ability of the eco-system to support it, nor has it extended far by destroying the systems of which it is a part. There are indeed truths -- if not ultimate truths. There are truths that we ignore only at our peril.

Proceeding to Raymond Dasmond, Mr. Kuperberg observed that as each species disappears from the earth and as bits of open space vanish, the free human spirit is diminished as well. In are in danger of destroying those ingredients which make us human beings.

From Aldo Leopold, Mr. Kuperberg drew the idea of a land ethic, which views nature as having rights independent of man. Wild country has its own virtues. We need to refrain from building highways into nature and concentrate upon building pathways into human understanding.

With Dennis Meadows' Limits to Growth, Mr. Kuperberg declared that the greatest threat to humanness is population growth. Population growth proceeds today in such a fashion that we go from one balance to another between the size of the population and its demands to levels of such things as 1) material standard of living, 2) human freedom, 3) quality of water, air, etc.

Building upon these quotations, Mr. Kuperberg observed that as population grows we lose the binding forces (that Professor Smith mentioned) of the smaller groups and communities for the weakness of the vast organizations. Man builds

artificial systems -- beginning with a trading post or a gas station that grows into a huge city -- which not only are artificial, but are large and complex. We forget that there is a limit to the growth of organisms, and, beyond the limits, they are self-destructive.

In conclusion, "Man may have slipped the bonds of natural limitations... but he is going to pay." Stressing their conservative economics, chamber of commerce presidents say "There is no such thing as a free lunch." Mr. Kuperberg agrees but in another sense! As Nat Reed declared with the title of a recent speech "Who Ate Tomorrow?" human cultures have more words for those who preceded them than for those who have yet to come. We need to worry about the future, about living today by eating tomorrow. The humanities need to remind us all about our obligations, our duties, and our future together.

"I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived."
Henry David Thoreau

MONDAY, APRIL 26th, 1976

SETTING THE STAGE: THE CONCERNS OF SEVERAL WHO KNOW WHERE THE ACTION IS!

Following a Welcome by C. Richard Tillis, Director, Florida Office of Environmental Education, the morning panelists began.

Arthur R. Marshall, Citizens' Coalition for WATER!

Arthur R. Marshall said he thought in terms of diagnosis, prognosis, and response. On the battlefield at Gettysberg, there is an iron fence on a hillside. This is known as the highwater mark of the Confederacy, and every American should see it. At this point the Confederacy, with its impossible goals, reached the height of its success and declined. Our goals today are as ephemeral as those goals of the Confederacy. We too have reached our highwater mark, but few persons can see our fence. We cannot continue our addiction to high energy living. We can no longer measure our success by increases in the gross national product (GNP).

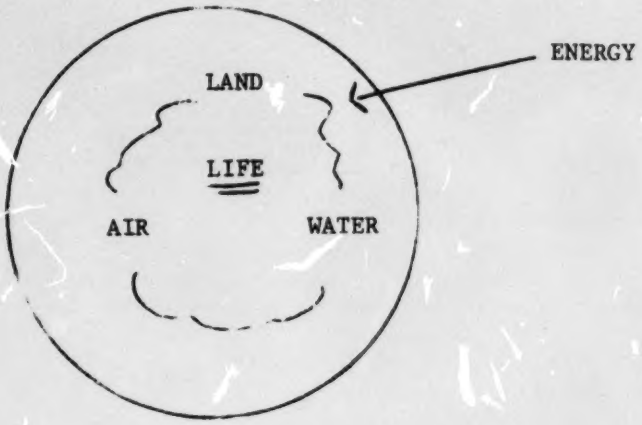
At this conference, Art Marshall said we had to consider the meaning of the word environment. The scientists studying environment need a sense of totality. Unfortunately, many persons see the environment as birds, or wilderness, or cute animals. But the environment relates to man as well as to wildlife. The deterioration of wildlife is related to the degradation of mankind.

Science, the humanities, and other areas of study are too specialized. We should be able to consider together and work together to grapple with the quality of life for all life and life support systems. In Florida, we have many endangered plants and animals. Some people do not care at all, others are really concerned about the extinction of specific wildlife species. When mankind destroys a species we are claiming wisdom superior to the wisdom of creation -- and we ought to reflect upon what this means for us all! But the environment is not confined to the "great out-of-doors," "the wilderness," etc. Cities are also environments and they are eroding to the detriment of city dwellers.

Mr. Marshall proceeded to show how science, humanities, environment, and decision-making/implementation were related. He argued that these were all too specialized and artificially separated from the workings of the real world. It is difficult to communicate across speciality lines in these areas. But the need to share knowledge and wisdom is occasioned by the fact that the problems (resources, population, pollution, etc.) constantly tell us that we are all bound together in the awesome, magnificent Creation. "Let us tend the Earth, and it will tend us."

We are also the inheritors, if not the creators, of the myth that science is our predestined benefactor. Science and technology will save us! Adore technology! We need to discern the limits of science and its proper role. Science does not know all there is to know about nature, and probably never will. Although science has its own stringent ethics of performance in seeking knowledge, it does not have the ethical-philosophical values which are important in its use. Many useful techniques developed from scientific knowledge, like medicine, agriculture, etc., will be doomed because of the increased energy requirements. There is no possibility whatever that we can diverce ourselves from dependency on space, air, water, and energy.

Beyond the search of science for facts about life systems, Mr. Marshall pointed to a higher level search to discern similarities that exist between apparent dissimilar systems. He mentioned Issac Newton's relation between the apple and gravity as such a similarity. Life support systems of every form have four basic features.



"The balance of my statement consists of certain principles, methods and philosophies (an environmental "code of action" which I have assembled over twenty-five years) which I believe are applicable to such struggles anywhere. Since these are my own formulations, I alone share blame for them.

"I know the list is not complete; nor are its elements perfected. I doubt they ever will be simply because no one - not all of us together - are masters of the intense and complex game we play. I also recognize that ecologic differences, social differences, and governmental differences will necessitate local modifications of my basic concepts, but I doubt that fundamental revisions will be necessary.

"I put these thoughts before you - perhaps with more audicity than sagacity - for the reason that they deserve wider attention, analysis and strengthening - for the protection of wetlands and of many other besieged life-support systems. The items are in no especial order.

1. All life-support systems (wild and urban) operate under the same laws of nature. All life depends on the continued viability of these systems. *I therefore propose - in order to give direction to what seems a chaotic lack of purpose - that people and governments everywhere adopt the preservation of life-support systems as their primary aim and purpose for at least the next twenty-five years.*

2. Certain repetitive phenomena are inherent in any life-support system which is significantly disturbed by man. I believe these phenomena are universal, universally applicable to all life systems. I express those phenomena in the following "algebraic notations:"

"All of which says:

a. We are dealing with integrated systems in every environmental problem.

b. No pristine system is as efficient in maximizing the production of desirable forms of life as man can induce by rational intervention.

c. Intervention by man can bring life systems to a higher level of efficiency, to an optimum in production of desirable species of plants and animals. This is the "creative intervention" concept proposed by Dr. Rene Dubos.

d. Continued intervention by man along a given course of action will cause a decrease in efficient production of desired species because man doesn't know to stop. That decrease in efficiency will inexorably follow the accelerating path of an exponential curve. Its genesis will be announced to us by a series of symptoms of distress as the system undergoes increasing strain.

e. After some time period in which the viability of the system will become increasingly precarious, a critical level of efficiency will be reached. Pressures on the old system will then be relieved (like steam pressure through a pop-off valve) by a precipitous decline and conversion of the old system into a new one.

f. The new system will be very productive, but the species - and other values - which were prized in the old system will be largely eliminated and replaced by new species, and other values, which man does not highly prize.

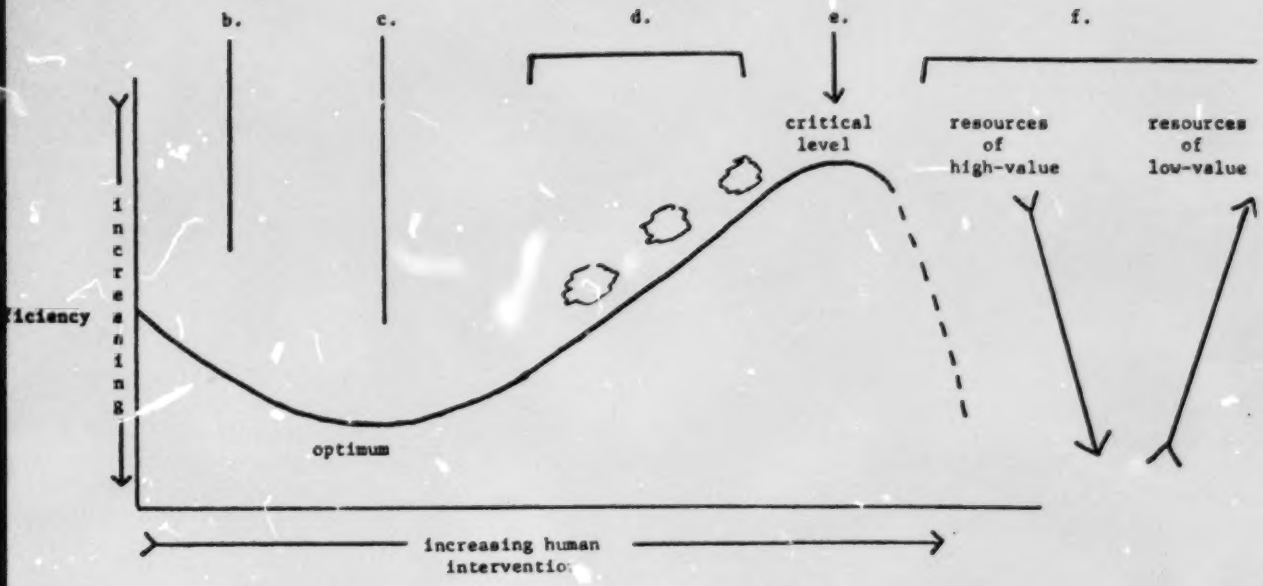
g. These concepts are applicable to the behavior of such assorted systems as lakes, bays, wetlands, rivers, farms, forests and cities. They are also applicable to the behavior of that system we cherish above all, the human body, and are in fact, the primary basis of modern medical diagnosis and prognosis. Ill human bodies produce signs and symptoms of distress for which the physician searches in developing diagnoses and prognoses.

"These concepts are universal in their meaning; they indicate that there are universal similarities of function in what have commonly been regarded as dissimilar systems. While simple accumulation of fact is a salient purpose of scientists, a higher purpose is to recognize and define similarities between functions, phenomena and systems which were never known to have them.

"These concepts offer all of us an understandable mode of comprehending the functions of systems under human disturbances. They enable diagnosis of ecosystem conditions by the symptoms of distress they display at some point. They also tell us that in development of prognoses, we are often forced to make changes in direction of 180 degrees.

"Finally, they announce that "treatment" of a system after it has released its pressures (i.e., collapsed) will be impossible at worst; costly in dollars and energy and traumatic in the sense of surgery at its best.

3. In addition to the ecological side of ecosystems questions, there is a societal side. This is clearly the tougher arena. The diagnoses and prognoses of scientists and of an array of other vital professionals are nothing more than informational if society fails to make effective, rational responses."



CURVE OF EFFICIENCY

In their pristine condition, Florida soils and surface lakes were infertile. Years ago we began to add fertilizer to the soils and run-off made the lakes more productive. They reached optimum efficiency with exotic plants and fish. Now we are moving away from optimum efficiency and the signs of stress are appearing: ooze, scum, fish kills, etc. This tells us that we are reaching the critical threshold and collapse. The same process applies to the Everglades, to farms, to urban areas, etc. We can see the process of optimum efficiency operating in highways, schools, churches, indeed in all environments.

The city's optimul size is a real consideration. What is a city but water, air, and land with a great amount of energy added? The larger the city the more energy. A small town grows with increased energy inputs, a fossil-fueled eco-system. Optimum size is measured by the cost and energy input per capita. Some cities are too small to use energy efficiently, some are too large and face collapse. As a city becomes large and has stress -- it approaches the critical threshold with sewer systems, transportation, etc. The usual approach has been to shoot in more juice -- e.g., build more schools, highways, sewer plants, water wells, etc. Taxes soar. The city fails to provide services and it goes to the federal government for help (to repeat the process), bonded indebtedness goes up, and the city becomes ungovernable and collapses.

We are on the critical threshold and driving on, rather than turning back. The government's response is to drive on. When there is no longer enough energy, the city cannot support as many persons and suffering occurs both in human and environmental terms.

Mr. Marshall noted that it can take many years for deterioration to occur. When stress appears it is often too late. We need to take more care, the closer we get to critical thresholds.

12

One insightful book can help us. Walter Cannon's The Wisdom of the Body (1932) presents the human system in such a way that we can discern parallels with the lake and city systems. All are self-regulating. The system works to try to maintain an optimum condition. In the body we cannot see disease, but recognize symptoms. The ecosystem biologist needs to learn to recognize the symptoms of ecosystems so we can treat it before the balance gets out of control. Treatment is to remove the intervenor -- the ingredient which has entered the system and is causing the disruption of optimum conditions.

Diagnosis, prognosis, and response. They are the keys in the wisdom of the body and medical treatment -- and in the treatment of life support systems.

The humanities can help us establish goals -- the goals of government, the goals of industry, and the goals of life together. Today, our working goals seem to be -- burn up all the energy, consume all the organic soils, endanger wildlife, and increase the federal debt. We must work together -- scientists, humanists, and the public -- to redefine PROGRESS. We must recognize the wisdom of life-support systems. We must recognize the significance of process over time. We must recognize that we cannot stop progress -- it is its own best cure!

J. Hyatt Brown, Chairman, House Growth and Energy Committee, Florida House of Representatives

Beginning with the growth and passing of a star as an analogy to Mr. Marshall's model, J. Hyatt Brown expressed his view of the necessity for planning in Florida. We need to identify costs now versus costs later, when considering growth and development.

From a personal vantage, Representative Brown said his "natural me" wanted to revert to childhood ("How it was."), remembering the good things of a rural youth that his child cannot have. His "sophisticated me" responds to external vibrations...the real world of conflicting demands and aspirations. All of us, Representative Brown pointed out, are a combination of these two urges.

The Local Government Comprehensive Planning Act of 1975 was a big step forward for environmental regulation in Florida. But to continue such advances will need prosperity, adequate earning power in people's hands. The environmental priorities which he sees in Florida are:

1. Preservation of water supplies and water quality;
2. Waste disposal;
3. Transportation systems

These are the first ingredients in maintaining the quality of life, but how much are we willing and able to pay now? The problems are not self-solving. In Florida we have a low per-capita tax. Representative Brown thinks that it is impractical to think about cutting off the flow of people into the State. Florida must cope with future growth on limited fiscal resources. The need is for responsible groups to pay now in order to save later.

Ken Woodburn, Environmental Advisor, Office of the Governor, Tallahassee

Mr. Woodburn began with the assertion that people in government know what the problems are -- but not the solutions. Since 1971 when Governor Askew came into office, the population of Florida has grown by 1.5 million persons. The environmental impact of growth is clear. Water supply and quality are the most important environmental priorities.

But once one has identified the problems, has set priorities, and seeks solutions, it is important not to be dogmatic. It is necessary to learn all viewpoints: historical, geographic, natural, science, etc.

To policy-makers and planners the answers are more perplexing than clear. For example, you may have read Jose de Castro's Geography of Hunger with acceptance until you read Harrison Brown's response in The Challenge of Man's Future. The planner reading Jane Jacobs' The Life and Death of American Cities can see diverse positions on the problems of environmental decay in America's great urban centers. Mr. Woodburn reported that he is currently reading two books -- Professor Parkinson's Big Business (a defense of the multi-national corporations as change agents) and E.F. Schumacher's Small is Beautiful, which argues the contrary position.

In sum, the answers for policy-makers are lacking. Notice the array of definitions for the optimum size of cities. It all depends who you read and what criteria are used.

As an advisor for the Governor's office, Mr. Woodburn quoted some concerns that people express in letters. People, for example, who came to Florida to retire on fixed incomes, write that they are trapped by energy bills that top their other costs of living. As the use of fossil fuels increases, the costs soar. Environmental quality will be affected as will the people using such fuels. It is important to remember that the great growth of Florida has been paralleled by the development of air conditioning and the energy industry.

Nowhere is the array of conflicting answers more evident than in the energy field. We have gone from human power to animals, wood, coal, gas, solar, and nuclear. The reports on the future of solar power are mixed. The debate on the use of nuclear power -- "wave of the future or route to disaster" -- is confusing to the great mass of people and to policy-makers.

O.E. Frye, Jr., Director, Florida Game and Fresh Water Fish Commission

Mr. Frye chose to confine his remarks to three specific areas: 1) the politics of environmental management, 2) water quality, and 3) alligators.

The need to spend dollars on water quality control, Dr. Frye said, was seen by some as a waste. Environmentalists were often blamed as the cause of inflation, recession, and the loss of jobs in Florida. The Golden Days of the 70s are past. But we have made strides and concerned people ought not lose heart. He explained that things are self-determining, like cities which reach a peak and fall off.

Today cities are realizing the necessity for planning. The work of J. Hyatt Brown's Committee (master planning in the State) shows that the people are concerned and that government responds. The action on the Marco Island development is a good case in point and the effort to preserve other areas will be easier as a result. The Game and Fresh Water Fish Commission pointed out the problems of the Cross Florida Barge Canal and the case was "won" by environmental interests.

While Dr. Frye does not think that governmental agencies should have veto power on such projects, agencies can effectively speak out on problems.

On water quality, Dr. Frye pointed to the errors of water management. Based upon the simple idea that we should conserve water when there was too little and remove water when there was too much, this worked against the maintenance of water quality. The natural cycle (such as Tallahassee lakes going dry in about 15 year cycles) was a healthy phenomenon. The stabilization of water levels is no longer the answer to water quality. Today, the efforts to improve Lake Kissimmee are not meeting opposition as had been true earlier. People learn.

On alligators, Dr. Frye noted that these animals are integral to the Florida scene and the objective was to keep them around. But the population of alligators has increased rapidly since their protection. The problem has reversed -- there are too many alligators. Today, the issue is -- "Can we take action on the problem before people get turned off, take the law into their own hands, and begin to destroy alligators?" The population needs to be managed and the question is, how to do it responsibly? One proposal for the State to harvest gators and market the hides is currently very controversial. Linked to it are questions about whether the government should deny people the right to choose whether they want to wear 'gator shoes, seal coats, etc. -- especially if it does not harm the resources.

Carlton Jackson, Florida Department of Natural Resources

Speaking for Mr. Harmon Shields, Mr. Carlton Jackson began by quoting the conference program -- "What can the humanities do to affect environmental quality decisions and policy-makers?" -- restating it as "What can people do to assist in making environmental policies?" He asserted that we as citizens can be effective instruments in environmental decision-making.

Mr. Jackson summarized the main point of each speaker and observed that there was a general feeling that people must become involved directly in decisions of governmental bodies. While we need more citizen involvement, there are solid examples of government agencies following the wishes of the people. For example, the Department of Natural Resources is carrying out the wishes of the people -- expressed in a bond referendum -- by purchasing endangered lands for the public domain.

The Department of Natural Resources has two effective citizen committees -- "The Committee for Conservation and the Environment," and "The Committee on Salt Water Fisheries." Mr. Jackson spelled out the quest of DNR for citizen input in all areas of its authority, including public hearings for buying and selling lands. Citizens in Florida have opportunities to appear twice a month to state their concerns before the Cabinet sitting as the Florida Board of Conservation.

The humanities can help by affecting our attitudes toward participation in government and by sensitizing us to our natural environment.

"When people talk about returning to nature, I want to know how far back they want to return. The reason for so much of that attitude is that two-thirds of us in America are so young we never had the experience of biting into a wormy apple, looking at the worm hole, and wondering, 'Is it in there yet, or did I get him?' We think the god of nature made a nice, red, plump, appetizing apple. God puts the worm in the apple, and man takes it out....The problem of agriculture is to convince the two-thirds of us who are under 30 that we get a nice, plump, juicy apple only because we disturb the ecology of nature."

--Secretary of Agriculture Earl L. Butz, February 1972, testimony before a House subcommittee.

"Almost all wild apples are handsome...It is rare that the summer lets an apple go without streaking or spotting it on some part of its sphere. It will have some red stains, commemorating the mornings and evenings it has witnessed; some dark and rusty blotches, in memory of the clouds and foggy, mildewy days that have passed over it; and a spacious field of green reflecting the general face of Nature-green even as the fields; or a yellow ground, which implies a milder flavor-yellow as the harvest, or russet as the hills...Others are sometimes red inside, perfused with a beautiful blush, fairy food, too beautiful to eat."

--"Wild Apples" by Henry David Thoreau, 1862.

WHAT CAN THE HUMANITIES SAY TO PERSONS FACING ENVIRONMENTAL QUALITY DECISIONS?

John Priest, Department of Religion, Florida State University

Professor Priest made the assumption that the study of religion was one of the humanities and he told us that his particular area of expertise was that of the Hebrew Bible. Where Huston Smith had drawn from an array of non-Western religious traditions, Priest said he would draw upon the ancient core of our Western Judeo-Christian traditions.

Huston Smith said that "Religious people have a different sense of reality; therefore, a different sense of values." The modern Western view of nature, according to Huston Smith, has three facets: 1) nature is unlike ourselves, 2) nature is unrelated to man in a reciprocal fashion, and 3) we do not feel nature has rights of its own.

Today, humanists attack the Biblical view. These people are distressed by what they see as the impact of the Judeo-Christian worldview on the environment. Professor Priest cited an article entitled "The Rape of Nature" and Lynn White, Jr.'s famous article on the "Roots of our Ecological Crisis" as examples. These humanists point to Genesis 1:28 "...fill the earth and subdue it and have dominion ...." Priest contends that these humanists draw the wrong conclusion from this passage.

Ancient Israel had a radically different view of man, nature, God. Throughout the ancient Near East, man, nature, and God were all bound together. There was continuity. There were no sharp divisions. The seen and the unseen worlds were bound up together. God was identified with all of this. But, when Israel broke with this kind of polytheism to focus upon one commanding, demanding God, God was not identified with the natural world. God was outside and above and the world was a created world, fashioned by God. Man was a part of this creation, but not at the level of "nature," but at a mid-point (like Huston Smith's ideogram from the Chinese "king"). Man is a mid-point through which God mediates himself to the natural world. Man has dominion (sovereignty) through God with a moral responsibility to till, nurture, and care for what God created. We need to remember that what God created was "very good," before man was created.

Humanists' complaints about objectifying nature and seeing nature as a "resource" for humankind is a distortion of the Biblical view. Ancient Israel saw history as the working out of God's plan. This was eliminated in the Western world and man was left as the Master -- without the moral obligation to God and creation.

AncientIsrael had safeguards built into its tradition which, unfortunately, we have forgotten. First, the world was seen as God's creation and this has inherent beauty and integrity. Recall that in Genesis 1, God says, "Behold it is good"; the world measured up to His standards before man was created. Second, man was responsible to earth as he was to God. It was man's obligation to live within fixed orders. Third, man was a part of those fixed orders. And, fourth, there was a special responsibility toward the land. Land is the gift of God. Ancient Israelites rarely sold the land. It was "owned" by the whole community. Trust and stewardship were the keys to their concept of land. Recall

that Job, after defending all aspects of his lifestyle, extended his responsibility to the land (Job 31:38-40).

The problem of the rape of nature and the misreading of the Biblical view comes from two distortions: 1) the secularization of the Western world (God is gone) and 2) the rise of other worldliness in later Judaism and in Christianity. Ancient Israel thought it lived on only through children and the community. For those who came to believe in the afterlife, this world simply mattered less.

Religious statements and points of view can still affect current public policy. The churches and synagogues have been in default over environmental issues (and a few other issues as well). Priest feels that scientists, humanists, and religionists must mount a unified effort. Churches suffer from a cultural lag because of their very nature. They are institutions of conserving; saving what is good. They tend to look back rather than forward. They make their compromise with the world they are a part of, and are often financed by those who are exploiting the earth.

David Gruender, Department of Philosophy, Florida State University

Professor Gruender took as his question: "What can philosophy do to help people facing environmental problems?" He pointed out that all of us have the means to philosophize. We live in a world of choice and we need to reflect upon our lives and to make decisions on one path over another. We need to make long and short term decisions.

The long study of value questions has produced theories that can help weigh the choices. Detonological theories concentrate upon what our duty is to self and to others. Duty is found in a general view of man and nature. These theories say that feelings are not important duties (obligations) are important. We need to ask "How am I obligated to anyone? How are they obligated to me?" When one needs to know what to do, one must reflect upon his/her obligations. Professor Gruender quoted Immanuel Kant on the universal ability of ethical rules -- that what one wills in a situation would be acceptable if all good persons willed it.

Utilitarian theories ask: "What is the greatest advantage of a particular policy decision for the greatest number of people? These theories ask: "What are the advantages to people? How can they benefit? What action can I take? -- immediate action (act), and what rules would benefit the greatest number (rules)?"

PHILOSOPHY THROUGH ITS: long study of meanings and concepts has produced tools that can help one analyze the various choices to ensure that we understand fully what each of them entials and that we are not fooling one another about their meaning. For example, what did Art Canaday mean last night when he said that all environmentalists were "middle class" or when we dealt with "esoteric" connections between factories and the environment?

PHILOSOPHY THROUGH ITS: long study of ethics has produced theories which appraise the appropriateness of differences in the treatment of persons with respect to their rights and duties.

PHILOSOPHY THROUGH ITS: long study of inquiry of all kinds has produced what is today a pretty sophisticated understanding of scientific methodology with which to appraise the basic soundness and completeness of the knowledge we have about the environment on the basis of which we must make our decisions for action.

AND FINALLY, PHILOSOPHY's long history of insisting on a critical examination of major claims about mankind has given it a reputation which has frequently gotten its practitioners into trouble with their contemporaries -- witness Socrates or Galileo -- but in the long run this critical activity has proved beneficial to all.

Professor Gruender then turned to environmental questions. First, does the environment have rights? Do species other than man have rights? How do we decide such questions? Our culture has made a great deal of human rights, so when some of us look at wildlife and the environment, we have a set toward thinking of rights there too. This is an error. We as human beings are moral agents. We can decide right from wrong. We can take responsibilities when we take rights. Rights and duties (responsibilities) go together. One cannot talk about something having rights without its being able to have duties. The "object" having rights must be fully-functioning , with the ability to take responsibilities.

When talking about the environment, then, we have to talk in terms of human rights. We can do this with scientific knowledge revealing how humans are bound together with other lifeforms in life-support systems. We too are biological creatures. We have to know what human beings are, then we can deal with environmental questions (rights and obligations) effectively in human terms.

Unfortunately, the government has discerned no standards that are effective or force the ralization of what it takes to repair or replace features of a quality environment. This is a major problem for democratic government. Politicians can talk to people now, but their actions affect future generations. History points to the short-sightedness of our deeds in this arena. We must look at the long-term consequences -- "How will America look at the Tricentennial?" Can a democracy create a steady, even policy for 50 or 100 years? It can be done, but it is difficult given the fluctuations in the conditions of life (e.g., economic cycles, wars and upheavels, etc.).

We need to generate a philosophy (or theology) of the environment that leads to steady policies and a sense of responsibility across generations. Society has paid special attention to rights -- our human rights. But the free enterprise, competitive cast of our view of rights is self-centered. If we persist, it will affect the world of future generations. We need to make some decisions about what actions are open to us to take to enable others to think about these complex problems. Professor Gruender left us with thesequestions:

a. Does the environment, or do species other than man, have fundamental rights?

b. Is there an environmental philosophy? Do primitive cultures have better ones?

c. Do we have an obligation to protect the environment, and, if so, to whom? And from what?

d. How is one to appraise the short-term as opposed to the long-term consequences of some proposed project or current activity? Take a highway, for example.

Lawrence Cunningham, Department of Religion, Florida State University

Professor Cunningham confessed his learning to philosophical anarchism and revealed his pessimism about protecting the environment over the long haul as people and nature are set against powerful American institutions. His view of a radical transformation included what he called a "philosophy of creative failure." People need to learn to live more simply, avoid large structures and institutions which are controlling the destiny of society, the environment, and the future. He recommended that we commence our seeking for creative failure by reading Schumacher, Illich, and Goodman.

I take it that my task today is to say something from the perspective of the humanities on the relationship of values, ethical judgments, and questions of ecology. The temptation in broaching such a broad question is to deal with particulars where the ethical issues are clearcut (e.g., we need clean air to avoid a cancer epidemic and where such an epidemic is possible clean air must prevail - that is an ethical statement) or to generalize so broadly as to demand automatic agreement (e.g., we need some unspoiled space for people). But both forms of response are obvious and do not advance the dialogue necessary to really frame the correct questions.

It is my contention that we cannot really ask "ethical" questions about the conservation and preservation of resources (and I'm thinking of resources now as most broadly defined) without asking a prior question which I think is absolutely fundamental: Is it possible to think that sound ecological principles are basically compatible with a national policy, indeed, a national myth, of unrestricted growth, more affluent lifestyle, and an ever increasing gross national product? To put it in a more concrete way (and borrowing from a question posed in the current issue of NATIONAL GEOGRAPHIC): can we save the broad vistas of Montana from the strip miners if it will mean no electricity for the refrigerators of Chicago? The answer, experience teaches us, is obviously no. What is the use of setting aside wilderness areas if they spawn a whole industry of snowmobiles, Winnebagos, dirt bikes, etc. to use those areas?

In short, the ecological problem in this country in not one "solving" this or that problem that crops up because of the over extension of our technology. It is a systematic problem rooted in the very nature of our lifestyle and in the very structure of our economic institutions. I am profoundly

pessimistic about the future of our ecosystem. I do not think that ad hoc solutions will do the trick nor do I think that substantive ethical considerations can be adequately formulated without a prior examination of the whole basis of our view about ourselves and how we fit into the larger scheme of things.

This may all sound suspiciously religious. It is. I think that the root of our ecological crisis is fundamentally religious not only in the sense of the West being alienated from the world of nature to the rise of Protestantism in the capitalist world but also in the denial of some of the virtues and insights that have been lost as a result of the triumph of post Enlightenment capitalism, to wit: the pollution of time and the desire for instant gratification both individually and collectively. I submit that the loss of these insights have been institutionalized.

Time: We need to recover a sense of the continuum of history: that we inherit from the past and have a responsibility for the future.

Gratification: We have a right to use those things which will make the human possible but that those things will not guarantee happiness in themselves.

Until we undergo, both individually and collectively, what was once quaintly called a "conversion" (i.e., a radical change of life) ecological sanity is not possible. To do that is going to require a radical and bold look at the whole system under which we live. It will require a revolution, both psychic and social. It happened 200 years ago and it must happen again.

John E. Stephany, Florida Association of the American Institute of Architects, Tampa

Mr. Stephany offered the conferees a different view for his viewpoint involving the built environment. He began with a historical view going back to creation as in Genesis. Dr. Francis Schaffer in his book Genesis in Space and Time made three points about man's setting within the natural world:

1) that Creation was very good and God was pleased;
2) that man was created in God's image and had the spark of the divine in his personality, and;
3) that man was given dominion over the earth with the tremendous moral responsibility to care for and to manage the earth -- God's Creation.

What God gave man was very good in His evaluation. But what man has done has been less than good in our own evaluation. Perhaps a renewed religious-historical view will bring about change. As to whether change will come in some massive institutional way or on a personal one-by-one basis, Mr. Stephany accepts the one-by-one commitment as the most likely route to rebirth and renewal.

Today, one basic feature of our problems is that of complexity, which has lead to fragmentation, which has lead to our response of specialization. Leonardo da Vinci was perhaps the last person to comprehend the totality of the knowledge of his world. Our environmental problems are indeed complex and the impact of the built environment is the greatest complexifier of all time. We have responded, not planned. We have responded from fragmented specialties, not with a holistic point of view.

Mr. Stephany defined the built environment as what man has produced in terms of buildings, towns, urban spaces, etc. We all know the problems of ugliness, filth, unplanned growth, and billboards. How can we respond to these problems? We can respond with education to overcome environmental illiteracy. We need an environmental education that produces aware citizens and citizens who are committed to a vision of what could be -- the rich possibilities for all life. The American Institute of Architects and the Florida Office of Environmental Education are powerful leaders in the field for such education.

He is working with the AIA on model legislation to provide such education to citizens and youth throughout the nation. Mr. Stephany described the model programs produced in Sweden where today people are more aware and more committed via education which produced a one-by-one change in perspective. Such education produces a good audience as quality environments, buildings, poems, etc. require a good audience.

Increasingly, we need the vehicles to open decision-making on environmental policy to the people. In his work, Mr. Stephany reports that he has found few persons who want to give input and feel confident in the impact of their thoughts. As the leader of a citizens' advisory committee for regional planning, Mr. Stephany wants more opportunities for citizen input and more citizens concerned and informed on planning issues.

In conclusion, he noted that we need to educate to what could be rather than what is or what was. As Churchill said, "People shape institutions, then institutions shape them." We need good institutions and good built environments to shape good citizens.

SOME THOUGHTS ON THE HUMANITIES AND ENVIRONMENTAL QUALITY --

Carla Palmer, Education Director, Florida Audubon Society, Maitland

As an environmental educator, Ms. Palmer addressed a variety of issues with an eye to the potential impact of educational systems upon human behavior. She felt that the critical dimension of the environmental crisis was the alientation of persons from nature and from a sense of responsibility. Each person does not control his/her own economic, social, or political environment for we have tended to leave that to specialized others (e.g., businesspersons, community leaders, politicians, and bureaucrats).

As problems become more complex and reach critical stages, today's students will face demanding problems of choice -- and perhaps, revolutionary lifestyle challenges. These tough issues will be tough moral/ethical dilemmas and persons must be educated in ways that prepare them (and us) for the task. We cannot (nor can we encourage others) to leave the moral choices to the experts, to the elected officials, or to whomever makes them by our default.

We need an environmental education that puts values, humanities, and the environment together. People and nature can grow mutualistically, one complementing the other in a process of growth. When we use the cliché "Putting it all together," this is what that is all about.

William Hammond, Environmental Education Director, Lee County Schools, Fort Myers

Defining environment from the perspective of an environmental educator, Mr. Hammond observed that the environment begins inside each of us as human beings (the "me" environment). All of us who have our "me" environment together are secure knowing our identities and commitments, and can be effective change agents in the struggle for a quality natural and social environment.

Since each person comes to an educational experience with a different set of experiences -- a different educational base, each person can therefore contribute differently -- even uniquely. Each of us is a resource in the educational process.

Mr. Hammond proceeded to point out specific areas in education where progress can be made and is being made in some parts of the nation. One thing is clear -- that environmental studies is a place where we can make a difference in personal and social terms. Learning in environmental studies and in the humanities begins with a sensory experience and moves to matters of meaning and value.

Since survival depends on as many people as possible understanding the environment, we need to draw upon each and every vehicle for self and environmental education. Mr. Hammond reported on his experiences with visual expression, art, and dance forms for environmental education for all age groups in Lee County, Florida. Since we need different avenues to reach different people, his program has used the out-of-doors environment -- but the in-doors environment as well, including the in-church environment! One of the truly effective adult education enterprises involved making audio-visual programs available to local religious leaders, lay teachers in religious education programs, etc., for their purposes. In this context, art proved to be an effective bridge-builder. But most important, the notion of sharing -- sharing educational resources -- has been the key to expanding environmental awareness and sensitivity (not unlike the function of sharing in other contexts).

In summary, Mr. Hammond believes that a rebirth is here. He feels that we are at a critical juncture in time and that this is the time to resolve a lot of current conflicts. We need a rebirth of sharing and caring. People need and truly want to get involved -- putting selves and the other fragmented units together into communities of persons. We must persist in what we believe if the quality of our environment is to be preserved for ourselves and for others yet to come.

"A TIME TO DECIDE: THE ENVIRONMENT AND HUMANITIES"

Ms. Marjory Stoneman Douglas, President, Friends of the Everglades

Ms. Douglas was introduced by Dr. Shirley Taylor, Vice President, National Sierra Club. In her introduction, Dr. Taylor noted that Ms. Douglas was born in Minneapolis, Minnesota, in 1890. She moved to Miami and began work for the Miami Herald shortly after her graduation from Wellesley College in 1912. Ms. Douglas became noted not only as a newspaper reporter and editor, not only for her social concerns and projects in the Miami area, but she became an award-winning author of note -- with short stories, reviews, and other pieces appearing in a host of national publications. But, most important for our work at this conference, Ms. Douglas wrote an influential volume on South Florida entitled EVERGLADES: River of Grass. This book appeared in the American Rivers Series in 1947 and has gone through numerous printings. Currently it is available through Ballantine Books in softcover. At this time, Ms. Douglas is a resident of Coconut Grove, Florida, president of the Friends of the Everglades, and is active as the leader of the Citizens' Coalition for WATER!

Ms. Douglas began her presentation with a concern for the terms involved in the conference. Environment is a term which she related to a sense of place. Geographically, a sense of place is tied to features on a map: Florida, Miami, Everglades, house, etc. But psychologically, environment is a tremendous influence in the development of a person and her/his identity. While not a native Floridian, she reported the importance of her sense of place as a Floridian since 1915.

The sub-concept region is important for environmentalists. It is the basis for all of our understanding of the environment. Florida is a set of regions, each with unique characteristics, which must be understood in order to take action (e.g., develop cities and farms, set up protective legislation, etc.). Politicians rarely understand Florida's regions and thus make absurd proposals like trying to get water to flow uphill from the Southwest coast to Tampa-St. Petersburg.

What are the humanities? In her school days, the humanities were the new learning. The great classics were to be learned from Greek and Latin. Music was to make time audible, art was to make space visible. The focus of the humanities was upon human beings, their character, their motives, institutions, and actions.

The humanities are her business because she is a writer by trade. Literature is the greatest humanity. It deals with the language and the human beings in the various manifestations of his/her being: the great poetry, drama, essays, novels and stories. So Ms. Douglas elected to talk about literature as the most powerful of the humanities.

In reflecting upon what to say about literature and the environment, what was there to say? Ms. Douglas returned to her definition of environment as a sense of place. The great poetry, which was a part of her being, had so much to do with her sense of place. Shakespeare wrote about the being of the English -- their great age of expansion. He was the one who developed England's sense of place, using great language, great poetry, and great drama.

Focusing upon Richard II, Ms. Douglas recounted the theme and the thrust of Shakespeare's creation. As an historical play, it most closely adheres to the history of England. Richard II came to power at the age of eleven and was king for twenty years. After a time, Richard II got caught up in his own power and dissipated the wealth of the nation. John of Gaunt and others became upset about this violation of responsibilities and the depletion of the national wealth, but they respected the tradition of divine right when it came to the English throne. But later, as John of Gaunt lies dying, Richard II is delighted since he wanted money to invade Ireland, but he did not have the money. On his deathbed, John of Gaunt delivers (as Shakespeare's character) a speech on his love of country -- his place. Richard II enters and John of Gaunt rises briefly to use the perogative of a dying man to tell the truth about Richard. John questioned the divine right of kings.

Ignoring John's wisdom, Richard II seizes John of Gaunt's estate after his death and invades Ireland. This was the equivalent in its day of our growth ethic. Richard II's invasion of Ireland was like the chamber of commerce recruiting more industry or a corporation developing Marco Island.

Henry Bolingbroke, son of John of Gaunt, returns from France to study the affairs of state while Richard is in Ireland. Richard II returns from Ireland with a depleted army. Bolingbroke's army surrounds and defeats Richard's troops and you have this great confrontation scene between Richard II and Henry Bolingbroke. Henry demands Richard's throne and Henry becomes Henry IV.

This is a great play because it shows how the people began to question divine right. It shows that great men are persons after all. It shows the use of power by human beings who have too much. The corruption of too much power. The Great Men are human and Shakespeare's Kings are really studied in power. The failures of powerful people reveal flaws in character which were there before power came to them.

Movies are our concern as humanities and the truly great drama of our time is All The President's Men. Since we need input fast, we cannot await the great dramatist. We need the editors of the Washington Post and their reporters who can dig out the drama and present it to us. We need the filmmakers who can condense history to focus upon a theme which we all need to reflect upon as a people. The editor of the Post was John of Gaunt, reluctant to assault powerful persons by questions. But finally moved to action. Today, Soviet literature and some of the Third World literature are dealing with these themes as well. Human liberty, human motives, etc., are revealed intensively in literature. Individuals and forces are highlighted for our awareness and reflection.

Turning to philosophy as a humanity, Ms. Douglas noted that philosophy begins at the level of the individual. How do you know you are? "I think therefore I am." We cannot deny consciousness. We cannot know where it begins, but we have it. Consciousness is the beginning of knowledge, the beginning of the person. It leads to empathy and sensitivity: How do I know you exist with feelings, ideas, ideals, and rights and interests?

Science is a result of persons learning to think. Science has careful, painstaking methods for searching for truth -- building a body of verified knowledge. It is not the creative genius of a Shakespeare -- science is a different order of human mind. The Bible offers us creative, insightful

knowledge as great poetry -- consider Genesis 1...."In the beginning there was...." Ms. Douglas pointed to the difference between a Biblical/Shakespeare kind of truth and scientific truth, using her thoughts on Genesis...."In the beginning there was the Word (thought)."

From Darwin (1869) to Einstein, science has gone beyond the English language to symbols ($E=MC^2$). Science through technology has given our time great power, but it too reveals that we as humans are still fallible in the use of power -- especially absolute or enormous power.

Today, we are set upon with power of a different sort. Planners and politicians want to put eight nuclear power plants in South Florida. These are controversial plants to begin with. Questions arise about how to deal with the wastes. How to build in safeguards? Who can guarantee the safety of these plants? It is a great question for us all! The persons who argue for the plants are always the employees or the immediate beneficiaries of the companies. Instead we need to do research in fusion process for generating power. But here the government has cut off funding to focus upon breeder, fission processes. We could explore the refinement of solar systems -- beginning with solar energy for heating first.

We are up against a problem of applied science. We need thought, but we must also question the application of knowledge. It is our problem to question, we as citizens are the social goal setters. We cannot let Florida Power & Light Company set the priorities, the goals, and the uses of power. Dade County is the greatest Florida battleground of development vis-a-vis the environment. Jobs or space? Save or let it go? Who is to decide? Who is running the country now? Where do they get the power? the right? Are we dealing with persons and power plays like the Kings of Shakespeare and the Boys of Nixon?

Katherine Lee Bates, Ms. Douglas' Professor of English at Wellesley College, wrote a poem which we need to repeat occasionally to remind us of our sense of place. Ms. Douglas began to read this poem and then to sing it... and the audience joined in. The poem? "America, the Beautiful!"

RESPONSE

Raymond K. Sheline, Professor of Chemistry and Physics, Florida State University

As the father of seven children, Professor Sheline reported his surprise at being asked to speak at this conference! He discussed a conversation with his environmentally-oriented son who asked his father what was wrong with him -- having seven children. As a professor, his son expected him to be rationally aware. But his father's best answer was that life had its emotional ements as well as its rational endeavors.

Yes, an environmentalist is a person who has a sense of place. Ours is a fragile place -- the planet earth. It is not massive. It is not immense, it is fragile. We cannot inhabit other places -- at least on any foreseeable future. So we are here. This is indeed our place. The astronauts recognized this -- and impressed many of us. Now, with this knowledge, we have a series of tough decisions to make. The Jet Port case in Miami was an easy decision compared to what we face in our lifetime. We will live to see the conflict not as the Everglades versus jet ports, but the Everglades versus starving people!

Scientists are not optimistic about the future as might be expected from their normal attitude of objective creativity. For example, admittedly simplistic, yet exceeding complex computer programs (based especially at MIT) attempt to predict the future. These programs are a series of differential equations into which go relationships on population growth, agricultural production, natural resources depletion, industrial output pollution generation, etc. Prediction of the computer programs, although somewhat dependent on assumptions, and knowledge that we now have, uniformly suggest a series of disasters. By 2050, 80% of the world's population will be hungry (now 60%). Today, people have the knowledge to make cobalt bombs - which can destroy all life. Unfortunately, there are no clear cut solutions to our dilemma. However, in the long term, the solution may involve the evolution of a new type of being that is more sensitive than man as we know him.

In the short term, solutions seem to involve conservation -- in all of its facets -- smaller families, smaller homes, a simple life. The people of the developing nations and many of our own people are not willing to accept this kind of conservation. Therefore, a question of freedom of the individual is involved. We must not panic. For example, nuclear power may well be one of the better short term solutions for energy. However, technical solutions probably only postpone the problem slightly. We must each strive for a higher level of sensitivity with which to face an uncertain future. This sensitivity can be learned. Each person must earn his/her sensitivity through study and experiences - just as one learns religion.

FILM

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TUESDAY, APRIL 27th, 1976

WHEN IT COMES TO ENVIRONMENTAL QUALITY AND POLICY DECISIONS, WHAT DO WE WANT TO SAY?

Mr. Chris Jensen, Florida Petroleum Council

Opening the panel, Mr. Jensen observed that "The environment is for people." He pointed out that the Florida Petroleum Council represented petroleum suppliers in the State. The cooperation between government, the Petroleum Council, and environmental people is important because petroleum is essential to man and affects our whole way of living.

Energy will not come just from petroleum. Non-fossil energy sources like solar, thermal, wind, nuclear must be developed. We will need energy substitutes and coal will be a tremendous substitute for petroleum. Compromise will be demanded as the need arises to strip mine coal -- hopefully, with a minimum of environmental damage.

However, such compromise and cooperation is not unprecedented. Oil exploration in the Big Cypress is a cooperative venture. A committee was established with oil interests and environmental groups to share information and insights. They conducted on-site inspections of facilities to check for environmental damage. This committee advised the Florida Cabinet on future drilling. Two principles were foremost: the least amount of disturbance to industry and the least amount of disturbance to the environment. Jensen said that "through understanding, sincerity, and cooperation, a problem has been solved without confrontation." This approach will be needed in the future.

The Petroleum Council takes a broad view of its responsibilities. Beyond its initial advisory role, today it works with the Department of Environmental Regulation, the Corps of Engineers, local planning departments. The Council is on call. The Council sees itself in an educational role, working with the State, industries, and environmentalists.

Mr. Jensen concluded by hoping that confrontation may be avoided and that diverse interest groups could continue to work together for the kind of Florida humans need. If this is possible, it will be a big step forward for all concerned.

Shirley Taylor, Vice-President, National Sierra Club

Dr. Taylor began with a question -- "Who are environmentalists?" Throughout the conference speakers too often assumed that the environmentalists were fat-white cats who got theirs and used the environmental issue to hold on to it. Dr. Taylor argued that the environmentalists were leaders, loners, groups, organizations -- but also persons from across a broad spectrum of American life (enclosing social classes).

Then, Dr. Taylor briefly discussed a series of human environmental concerns, beginning with energy. Her point was that people follow rate structures, that is, if things cost more, people are more careful. Florida needs to force the revision of rate structures for electricity, for example, so that rates per kilowatt hour increase as a consumer uses more power.

Strip-mining: The vast demand for energy, especially low-sulfur coal in the Western States, will intensify the conflicts over protecting the environment and satisfying human energy needs.

Conservation of energy: Again, vast demands will create social and environmental problems over controls and safeguards, and we need to have research dollars for alternatives.

Land-use Decisions: Although Floridians have made progress, this is a critical issue for land-use decisions affecting all human life thereafter. We need to "design with nature."

Urban Growth: We continue to foster impractical land-use, high energy transportation, so that our urban areas with their sprawl are outmoded as they are built.

Transportation Modes: The location of roads, the reliance upon cars and highways, the design of cities, etc. are seen only in terms of short-term economic interests. These decisions will come back as major dilemmas to be resolved in the near future.

Concern over Economics: We hear great outcries over the costs of alternative policies proposed by environmental groups, but today the computation of costs is restricted to market -- not social-environmental costs, which are real.

Air Quality and Water Quality: Waste disposal, figuring real production costs, etc., are factors which immediately impress the general population -- i.e., filthy air and water. Perhaps, these are the vehicles to get public concern on more subtle environmental impact.

Marshes and Wetlands: Environmental impacts not easily understood by the general public are found here; natural water purification, breeding grounds for marine life, etc.

The sum of all these concerns is that we must all remember that "Everything is hooked to everything else. We must consider the whole system." Environmentally concerned citizens must gather facts and be heard to have an impact on government. And as the recent EarthCare conference in New York demonstrated, we need an impact on the world scene -- as these concerns for environment and justice are world wide.

William McGill, Tallahassee-Leon Community Action

As the Director of Tallahassee-Leon Community Action, Mr. McGill has a direct concern for the poor in the environmental milieu. He reported that his agency focuses upon things like housing quality, living costs, employability, etc. Then, he raised the question -- "What comes first -- protection of water-air quality, for example, or unemployment and housing?"

Complementary questions involving the poor are: Do we increase food supply by intensive agriculture or do we seek to limit population growth? Do we force people to buy and use cars or do we develop a low-cost mass transit system for all?

Mr. McGill noted that in all of this the education of the poor -- indeed, all people -- about the socio-economic impact of large families, energy waste, waste of personal and societal resources is a major undertaking but the main route to discerning a quality lifestyle and a quality environment.

For example, Mr. McGill gave one illustration involving population. The higher the population in a society (or in a family), the more food required. The more food required, the more energy expended to get it. If we control population, we can cut back on the amount of energy which goes into food production, or acquisition in the case of a family. This frees resources for other pursuits.

In housing, the poor and the wealthy need educating on ways to conserve. It is surprising how much household energy is wasted through ignorance.

In transportation, we need public transportation that frees resources for other non-transportation (non-single family car) needs. The poor invest a great portion of their income simply getting to and from jobs, the market-place, etc.

In Tallahassee, the combination of education, family planning, housing, and transportation will free the poor, and ultimately create more jobs and fuller employment. A more immediate problem is to articulate to poor people that improving (and being concerned about) the environment will not cost them jobs.

RESPONSE

John S. Hutchinson, Leon County Schools

Dr. Hutchinson responded to the panelists with a series of queries. First, he asked, "Is there any relationship between knowledge and rational behavior?" We know that we are in an energy crisis, but we set up a distribution system whereby persons who save energy continue to watch their bills climb. People who pursue what seems to be rational behavior are caught in irrational systems. Many persons who have"knowledge" are not rational because they behave in ways that reflect short-term motives and desires. Is there a way out of these binds?

Second, "Who said that 'The environment must support man'?" This point of view is the villain in our quest for survival, and for a survival that preserves our humanness. He agreed with Shirley Taylor that we need to analyze and to evaluate "What touches what in all life systems."

Third, Dr. Hutchinson drew parallels with Bill McGill's point that poor people are first concerned with survival (everyday problems) and second with environmental concerns. But Hutchinson pointed out that we are all poor people in the environmental sense. In another sense, the poor people are like the environment. They have been the ones who have paid for economic progress. They (like the quality of the environment) are the first to suffer.

Unfortunately, policy-makers think that environmental concerns are only the concerns of the white middle class. We need environmental education to broaden the concern for the environment and to broaden policy-makers' viewpoints. Ultimately, we need to be heard by policy-makers and we are going to have to confront the serious questions posed by population growth and distribution.

David E. LaHart, Regional Director, Florida Wildlife Federation

Mr. LaHart began with the observation that priorities differ for different types of people. The environment is not just for humans, it is for fish and wildlife as well. We need to understand the rights of other lifeforms with whom we, as humans, share various lifesupport systems.

The apparent conflict between humans and other lifeforms is like the apparent conflict between the environment and energy demands. It may be that we (as humans) will have to respond to both conflicts by accepting (or seeking) a lower quality of life -- defined by less material goods and services. To protect ecosystems and to insure our survival, we will have to lower energy consumption and develop obligations to lifesupport systems.

The question of how to accomplish this is still open. By including the electronic media (TV, radio) in the humanities, we have a vehicle to alert citizens to the dangers and to the options. Nuclear energy via the fission process is a superb issue for the electronic media and for the humanities -- a dangerous situation where we may buy today's pleasures (energy) by selling our tomorrow. This is a Faustian dilemma, all too familiar to humanists.

Mr. LaHart pointed to the seeming conflict in Bill McGill's talk -- that between the environment and employment. According to Mr. LaHart, this conflict is not real but illusory. Cleaning up the environment and maintaining environmental quality can mean jobs, if the society wills it. More jobs could be created by social policies which divert production from capital intensive, large-scale production (with huge profits for those who control the capital) to labor-intensive, smaller scale production of goods and services. The real conflict is between concentrated economic power and human survival needs. One can argue that pollution and environmental deterioration occur when the society tries to meet artificially high economic needs and maintain concentrated economic power. When people need jobs, attention is diverted from concentrated economic power to the environment; and, since salt marshes and deer have no votes, jobs are obtained and economic power maintained at the expense of those marshes and deer.

A polluted social, economic, and political system is as distasteful as a polluted waterway, in fact they are inseparable.

TUESDAY, APRIL 27TH — WHAT CAN THE HUMANITIES SAY TO CITIZENS ABOUT ENVIRONMENTAL QUALITY CONCERNS?

Richard Rubino, Department of Urban and Regional Planning, Florida State University

Professor Rubino began by tackling matters of definition. From his perspective, as an urban planner, he uses environment to mean "natural resources." With his copy of Webster's dictionary, he uses humanities as "branches of polite learning... including many diverse fields."

His concern was not what to say to citizens and policy-makers, but how what needs to be said can be said. All of the humanities deal in communicating -- communicating messages which have an impact on social, political, and corporate consciousness. At present, commercial development is pursued at any cost to the environment and to human community and that must stop.

Basically, we must come to realize that the gravy days are over. But today the government seems to concentrate on other matters such as economic interests, inflation, stimulating jobs, etc. In fact, the problem with governmen: is that it seems capable of focusing upon one issue at a time. The needs are too great, the issues too complex, for this myopia to continue without ser.ous crisis.

The major need is for the humanities to communicate this urgency and complexity now. Possibly, environmental education is a route to stem the tide which seems to be running against environmental quality concerns in the Florida, and in the America, of the mid-1970s.

Professor Rubino's personal environmental concerns are: water quality, energy consumption, the renewal of the Cross Florida Barge Canal, and the threat to the communities tied to the Apalachicola River in Florida. As we cope with these issues, Professor Rubino urged us not to lose sight of the fact that three factors are essential in decision-making: economic, social, and environmental.

Louise Blackwell, Department of English, Florida A & M University

Before the conference, Professor Blackwell described her intended contribution as follows:

> The humanist, that is, the person who claims humanities as his pleasure or his burden, has a major role to play in environmental policy decisions and quality decisions. He has, however, recently abandoned most of his responsibilities in the public area. Actually, there are no limits to the areas of decision-making where the humanist and the humanities should be involved, although only three significant areas will be discussed here.
>
> In our own community, three areas of concern where the humanities and their spokesmen should have powerful influence have to do with human understanding, aesthetic understanding, and ethical understanding. In the area of human understanding, I have in mind the racial problems that still exist throughout the United States. Specifically, I have in mind the thoughtless way that the white power structure has been destroying black schools and colleges for more than 30 years. In a speech that I made on the 85th birthday of FAMU, I said, "The bald fact is that when you destroy a people's institutions, you destroy the people." That is true.
>
> The humanities have failed to bring about aesthetic understanding, to instill a sense of beauty through the education process, or why else would we be inundated by pornography? If parents who were educated in the humanistic tradition do not pass their understanding on to their children, then we, as instructors, should undertake the responsibility.
>
> Ethical understanding is sadly missing from the suing and shouting that we read and hear about today regarding the right to die, abortion, organ transplants, and birth control. Reactions to these matters are generally emotional and unreasoned, indicating our failure as humanists to instill an appreciation of ethics, logic, and tolerance for the attitudes of others.

Charles William Swain, Department of Religion, Florida State University

Describing his contribution to the conference before the fact, Professor Swain wrote:

> I would like to take as my theme for contributing to the panel the value of cross-cultural perspectives in thinking through some of the problems related to environmental quality.
>
> I will emphasize, first of all, the way in which a particular perspective influences the kinds of choices which one sees as possible in a given situation. I will probably use the general area of economic decision making as a source of examples here.
>
> Then I will discuss briefly the difference which a differing perspective might make in such perception -- drawing upon a non-western perspective on the relation of human life to its cosmic setting to illustrate.
>
> Finally, I will comment on the way in which cross-cultural perspectives may contribute to the emergence of a genuine global awareness, which seems to me the only adequate standpoint for making decisions about "environmental quality," simply because, ultimately, the environment IS the planet. The humanities may foster the emergence of such a perspective to the degree that they remind us of the universality of human concern about the quality of human life, and teach us that the only community deserving of our ultimate allegiance is the human community -- no smaller community can claim our loyalty except in so far as it can represent that planetary fellowship of which we are necessarily a part.

Professor Swain began his presentation from the perspective of Taoism, quoting from Holmes Welch's Taoism: The Parting of the Way.* Drawing upon Taoism as an alternative view of reality (and of ourselves), Swain noted that most of us in the Western World think it is good to be vigorous, progressive, and forward-looking. Taoism, as presented by Lao Tzu, believes it is good to be weak and to look inward and backward. We believe in dynamic, aggressive leadership; Taoism in listless and passive leaders. We believe in competition; Taoism in dull indifference.. We believe in education; Taoism thinks it dangerous. We fear standing still and want progress; Taoism teaches that standing still is the most effective way to deal with almost all problems. We want a high; Taoists want to be low. We want action; Taoism stresses inaction. If one could get a Taoist to teach the way to cope with environmental problems, Lao Tzu -- if he spoke at all -- would softly tell us to do nothing, leave the great problems to solve themselves while each person attends to his/her own life affairs.

Professor Swain challenged us to ask if any of Lao Tzu's ideas made sense to us as Western Urban-Industrial persons. Taoism turns our values upside down. Failure becomes success. Good becomes bad. The results seem comic, as the aggressive competitive life is abandoned for the Taoist view. But Lao Tzu stresses a quieter role of man on the earth -- a view that might lead to man's survival. What will it take to convince people today that the active, clever

*Holmes Welch, Taoism: The Parting of the Way (Boston: Beacon Press, 1965), pp. 164-178.

life -- a life of progress, evolution, theoretical advances, bigger is better, etc. -- is destructive in the long term? Taoism, as presented by Holmes Welch and Professor Swain, might suggest to us that to be less clever ("stupid") is a route to survival together. After the next war or after the ecological holocaust, perhaps the dolts, bumpkins, and savages will survive and refuse to rebuild a destructive way of living. Instead, these stupid people might, as the Tao Te Ching suggests, "live in small villages, refusing to use machinery even though it requires ten times less labor. They will value their lives and not go far away....They...will find sweet savour in their food, beauty in their clothes, peace in their homes, and pleasure in their rustic tasks."*

According to Professor Swain, the humanities need to teach people to be as stupid as required to stop our self-destructive way of life. We need to salvage life from its self-destructive path. One need not go far to discover writers with ample evidence showing that it is crazy to keep using natural resources at the current pace. We need new lifestyles which are simpler, less comfortable, less artificial, but more in keeping with wholeness and wholesomeness. Simpler but sounder lifestyles will allow us to continue to live on this planet.

Defining wisdom, Swain reminded us that it encompassed factual knowledge, moral sensitivity, and imagination. We work on the assumption that these can be separated, but they cannot. We need wisdom which encompasses all three dimensions in our beings. The humanities may offer us the motives and morals which wisdom reflects. In selecting a new model for life. Swain discounted the lifeboat model (so popular with some environmentalists) for the spaceship, wherein life must be sustained with all of the life-giving ingredients it will ever have. The photographs from the moon give us a vision of our planet as a spaceship. Looking at our place from afar, we are struck with one thought, "It is inhabited." ....Now it is our move to sustain this by deliberate human action -- or inaction.**

*Ibid., p. 178.

**A modern version of this Taoist image is reflected in E.F. Schumacher, Small Is Beautiful: Economics as if People Mattered (New York: Harper & Row, 1973).

Jackson Lee Ice, Department of Religion, Florida State University

The growing ecological crisis which threatens the industrial nations of the world has increasingly made us aware of the pervasive and sinister changes which our ravaging of the earth's irreplaceable resources and our increased polluting of the environment with fouling wastes and genocidal chemicals have wrought. We are now reaping the fruits of irremediable damage from seeds sown solely in unconcern with an eye to immediate profit and gratification. Such reckless waste is covertly sanctioned by a national economic theory - whether it is called capitalism or communism - and by an egrerious patriotism which sanctions any act as right if it is done in the interest of national security and expansion.

The culprit that immediately comes to mind is the linking of the insatiable, competitive appetite of capitalism with the ingenious tools of technology - both devoid of concern for human welfare or the preservation of the earth. But our present nemesis is the result of a more basic fault which runs through the philosophical strata of Western humanity's world-view (which has supported its cultural outlook, formed its mind-scope for hundreds of years). It is a part of a large and deeper crisis. It did not suddenly appear as a seasonal blight on the branches of Western Culture; it has a long history, and its causes are deep in its roots. These roots were discussed in Professor Huston Smith's lecture at the beginning of this conference and implied by this last.

Since our present science and our technology, as well as our political theories, are so tinctured with orthodox Christianity's arrogance toward nature, capitalism's callousness toward human beings, and materialistic philosophy's truncated view of nature, no solution for our ecological difficulties can be expected from them. The ecological difficulties we have brought on ourselves cannot be dispelled by relying on the same conceptual tools. Redoubling our technological efforts when we have myopic aims is futile. The stock-in-trade messiahs - capitalistic Christianityy Marxism, communism, scientific humanism - cannot extricate modern industrial man from his present plight.

Since the roots of our trouble are so largely axiological, the remedy must also be essentially philosophical and religious. What we need is a new consciousness, and an expanded world-view. This could come about partially through a 1) revised conception of nature and 2) an enlarged ethic of responsibility.

This opinion has been expressed by numerous writers in both the sciences and the humanities. Paul Goodman said, "To meet the historical crisis of science at present, for science and technology to become prudent, ecological, and decentralized requires ... a kind of religious transformation." Charles Reich in The Greening of America persuasively points to the importance of a change of "consciousness," which he specifically describes as a "conversion." Lynn White, Jr., whose address before the American Association for the Advancement of Science in 1966, which was a landmark of the ecological movement, wrote: "More science and more technology are not going to get us out of the present crisis until we find a new religion, or rethink our old one." Kenneth Boulding in his book Human Values on the Spaceship Earth, proposes that the Judeo-Christian tradition, "where God often is set off against nature," must learn from the traditions of Asian religion. Professor Ian Barbour, philosopher of

science, Roger Shinn, Huston Smith, all express the need for a new ethical consciousness (an ideological change).

Western philosophical traditions have too often set man apart from nature and regarded matter as dead and inert moving according to precise laws within a picture-frame container of space and time. All sentient creatures were unfortunately included in this mechanistic view of nature. But today many fields of science, from ecology to molecular bio-physics, provide unassailable evidence that not only is man an integral part of the natural order - dependent on the intricate web of life, but that matter, so-called, is not primary and that there is no longer any demarcation between organic and inorganic. There is a continuum from sub-atomic particles to cells to man. The universe is strangely similar to the complexities and dimensions that make up man. The world is now seen more as a living organism with psychic-like responses instead of a sentientless, mindless, purposeless, valueless machine.

This view is in keeping with process philosophy today, particularly as expressed by Alfred North Whitehead. I would like to suggest that the broader view of nature expressed in this philosophy is a more adequate alternative and may well contain in part the needed basis for the revision of our axiological ills.

Process philosophy elaborates a new view of nature. In the Newtonian view, which prevailed until the last century, nature was essentially static; all things were believed to have been created in their present forms. The order of nature was held to be simple, reducible to a few types of entity governed by a few basic laws. It was thought to be determined, its future in principle predictable from knowledge of the present. But today nature appears not as inert but as a dynamic process of becoming, always changing and developing, radically temporal in character - an incomplete cosmos still in the making (coming into being). It is not simple but highly complex and multi-layered, populated by many diverse types of entities, describable by many diverse laws, understandable only by diverse approaches. Furthermore, it seems to be in principle unpredictable, especially at the level of quantum physics. Many scientific laws, for instance, are statistical and do not allow prediction of individual events. Gene recombinations and mutations are unrepeatable occurrences producing unique individuals and unique evolutionary species.

Process thinkers thus represent nature as a dynamic and creative process, unified but diverse. They stress the organic interdependence of all creatures. For them mind and matter are not two opposing principles or substances, but two patterns of events in systems having many levels of organization. The world is a vast creative experiment and adventure, its future still undecided and open to new possibilities. Nature is a single creative drama in which both God and finite creatures participate.

I believe such a view of nature might be the next steps toward a more complete view reality. Process thought will not solve all our problems, but it at least makes room for wider vistas of thought and action more in accord with what are now known about the world.

The second step toward amelioration of our pregnant dilemma is an enlarged ethic.

Is it not strange that Western philosophical systems of ethics confine themselves only to the relation of man to man? Like the woman who has just mopped the floor, conventional ethics shut out all the animals so they won't track through and mess up the kitchen.

Is it not strange that all ethic of Jesus says nothing of any love or compassion we ought to have for other sentient creatures and all life around us of which we are so much a part and upon which we utterly depend for our very lives? Albert Schweitzer considered this a peculiar deficiency in Christian thought. He was puzzled, even as a child, that it spoke of no moral obligations that man ought to have toward other forms of life.

Necessity is not only the mother of invention, it is now fathering a total ethic - something we had not yet grown into with the requisite expanded moral sensibilities, but something we inadvertently back into: the unqualified extended responsibility for all life. In an ironic, round about way, the facts are proving Albert Schweitzer and his ethic of Reverance for Life correct.

Finite Nature - (a single living cell in space) - is reminding us of the obvious fact that we are not masters of our environment to the singular extent we prefer to believe. She is ominously demonstrating that the prideful use of power to subdue all things beneath the yoke of human domination is disastrous, making us not masters but victims. She is lethally illustrating that life is a cooperative venture to a far greater extent than we Westerners even realized. The facts of the physical world are dictating a moral ought: "Have ethical responsibility and compassion for <u>all</u> life whatsoever or die!" This is not merely a consistent total ethic - it is sound ecology.

The time has come for an expanded ethic which consistently includes <u>all</u> Life, an ethic of renewal rather than conquest, of participation rather than domination, of parsimony rather than affluent waste by the few, of integration with nature instead of alienation from nature, a cosmological rather than a social political ethic, a pan-psychist rather than a materialistic world view.

Humanity must strive to become members of divine nature instead of manipulators of profane matter. What the industrial revolution did in the 19th century to men, women and children - treating them as expendable surplus commodities to feed the machines of big business - the 20th century is doing to nature. As the rights of the under-privileged classes grew out of this earlier conflict, let us hope that the divine rights of nature and all that lives may arise out of the present crisis; that we may gain a new level of ethical and religious consciousness.

I conclude with an epilogue containing two statements which illustrate the mentality and the twisted logic which has been part and parcel of the attitudes which have engendered our present ecological dilemma and still infects our considered solutions.

Our sad ecological plight is typified by the twisted logic reflected in two statements. The first was a remark made by an all-America sportsman to his gun-toting compatriot: "Did you read that the longhorn Rocky Mountain goat is now an endangered species - that mean, I've got to get out there and shoot me one of them critters before they become extinct."

The second was made by an Air Force Commander during the Vietnamese War who reported: "We had to destroy the village in order to save it."

This kind of 1984 "double-think" logic actually makes sense and is taken seriously by many people. I hope that this pathetic type of illogic with which many bureaucratic minds approach the problem of ecology will not continue to dominate our age. "We must not let the bleeding heart conservationists stand in the way of true progress and the glorious future of our country."